

DECISION ON FEE RAISE TODAY

McGill Daily

Vol. XLV — No. 84

MONTREAL, MONDAY, MARCH 5, 1956

PRICE: TWO CENTS

Architecture On Stage

CHERMAYEFF LECTURES TONIGHT

This evening at 8:30 pm in the Physical Sciences Centre Auditorium, Serge Chermayeff, prominent architect, will speak on "Some Straws in the Architectural Wind". The talk is sponsored by SCOPE.

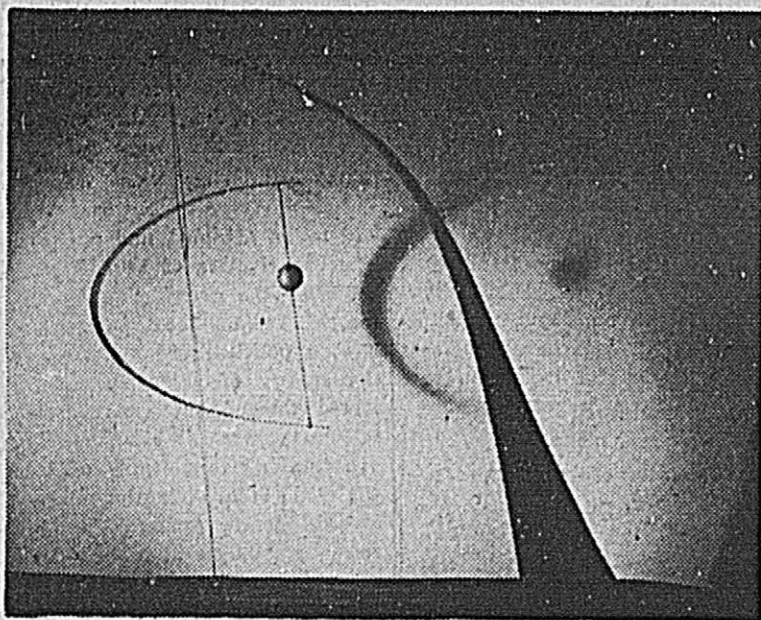
Born in Russia, educated in England and on the continent, he has in a short period established himself as one of the leaders of architectural thought. After extensive practice in England where he won a number of competitions including the Bexhill Pavilion, he came to the United States in 1941. Since then he has been essentially a theoretician, writer and lecturer applying his talent to the social combination of the Arts and to the aesthetic education of the public.

Chermayeff's own work as an architect has been brilliant and resourceful. He has made full use of scientific and technical resources available to make his buildings truly modern. He has collaborated with many of the most distinguished leaders of contemporary movements in the Arts.

He was until 1952, lecturer at M.I.T. For the past three years he has been Professor of Architecture at Harvard.

There will be no charge. Admission will be on presentation of Library or Graduate card.

AT TYNDALE HALL



Above is a Study in Form, Light and Space to be shown at the school of Architecture Exhibition at Redpath Library.

WEEK LONG EXHIBIT IN REDPATH LIBRARY

Beginning March 5 and continuing through to March 9, an exhibition of student work at the McGill School of Architecture will be on display in the main lobby of Redpath Library.

Designed and erected entirely by the students in Architecture, and sponsored by SCOPE, the display will be open to the entire body of McGill.

Held in conjunction with the visit of Serge Chermayeff to McGill, its

purpose is to bring to light the different types of design work the student architect does during his last five years of study at the University.

The exhibition will include photographs, scale-models, presentation drawings, and final year thesis designs. Also on display will be paintings and sketches done by the students as part of their training.

FREE ADMISSION PLAN FOR ATHLETIC EVENTS

There will be a Students' Society meeting today to discuss and vote upon the petition to raise the Athletic Fees by \$3.50 per student and, making admission to all football and hockey games, athletics nights, pep rallies and tea dances free. The meeting will take place at 1 pm in the Union Ballroom. A quorum of 300 students is needed before any business can be decided.

At present the Students' Athletic Council (SAC) has no money of its own. It submits all its budgets to the Department of Athletics, Physical Education, and Recreation which receives \$15.00 per student from the University. This \$15 comes out of the tuition fees of the individual students.

Under the new system the SAC would have far more control over the athletic events mentioned. It would not have to depend on the Athletics Department to OK proposed budgets.

Exactly where the additional \$3.50 per student would be listed has not yet been decided. If the students pass the motion today it will be up to the University authorities to decide where the money should be budgeted. It could be added to the tuition fees, payable at registration or to the Students' Society fees, making them \$18.50 rather than \$15.00. A third alternative would be to leave the \$3.50 as a sum by itself rather than adding it to anything. If this were done the student would pay his tuition fees to the University, a Students' Society fee of \$15.00 to the SEC and an Athletics fee of \$3.50 to the SAC.

The motion to be presented today by Pete Abbott, Chairman of the SAC, reads as follows:

We, the Students of McGill University, hereby request the University Authorities to raise the Athletics fee by \$3.50 per student. In return for this the student would receive the following benefits:

1. Free admission to all football games.
2. Free admission to all hockey games.
3. Free admission to Athletics Nights.
4. Free admission to all other University Athletic events.
5. Free admission to Pep Rallies.
6. Free admission to Tea Dances.

We feel that extra benefits would be derived from increased attendance and more spirit at all athletic events.

We also request that the Students' Athletic Council be made fully responsible for Athletics Nights, the Band, Cheerleaders, and Awards and, therefore should receive \$3.00 of this raise.

The University would receive the remaining \$0.50 which would fully cover all losses incurred.

WUSC SPONSORED TALK DRAWS CAPACITY CROWD

by Marv Goldenberg

"Our country does not want war", said His Excellency, Dmitri Chuvahin, USSR Ambassador to Canada, as he addressed an overflow crowd in the Physical Sciences Centre Auditorium on Friday afternoon.

"About one third of our budget", he said, "goes for cultural and educational purposes in contrast to only 18 per cent of the budget which goes towards defence. There can be no doubt that the intentions of such a country are directed towards betterment of education rather than towards war."

"Other countries spend only 10 per cent of their budgets on education and up to 40-50 per cent for arms and materials of war. We are doubtful about the intentions of such a country."

Mr. Chuvahin outlined the tre-

(Continued on Page 8)

Ann Peacock - Papineau Winner

by Marv Goldenberg

Friday afternoon, Ann Peacock, third year arts student, became the first woman in the history of public speaking at McGill to win the Talbot-Papineau Cup, emblematic of the best public speaker at McGill.

The competition in the preliminary competition was so close that four finalists were chosen instead of the customary three. The finals provided another very unusual decision. The judge, Dr. F. Cyril James, Principal and Vice-Chancellor, said, that both Ann Peacock and John Barton had the exact same total of points on his score sheet. However, since Mr. Barton has had much more experience, Dr. James felt that the decision should be awarded to Miss Peacock. The two other contestants were Tim Porteous BCI 1, and Howard Tannenbaum BSc 3.

Each contestant had fifteen minutes to present an oration on the timely topic of "Prejudice". Miss Peacock said that because it was

impossible to cover all aspects of prejudice in the short time allotted she would talk about the two main types: national and racial prejudice. She said, "National prejudice is the child of ignorance. It arises out of stereotyped



Ann Peacock

Alec Schaffer

misconceptions and gross exaggerations."

"Some examples of these stereotypes are: The American—broad shouldered, crew cut, Texas accent, cigar and always flashing a roll of bills, the Russian—with a long mustache and hero's medal, and the Englishwoman—a tall, thin woman dressed in tweeds who nonchalantly chews an apple while a Frenchman makes love to her."

Miss Peacock said that racial prejudice was nothing more than "instinctive and emotional dislike which was based on the fear of the unknown and on a fear of inferiority. Prejudice is taught. Without this teaching there might not be any prejudice."

Howard Tannenbaum, who was the first speaker, said that people are prejudiced because our teachers and all other stimuli they encounter make them so. "Racial prejudice exists because race concept is not understood. Prejudice breeds hate and hate breeds war."

But the prejudice is unfounded because race differences are only morphological."

Tim Porteous demonstrated that there is not a single person who does not exhibit prejudice. He said, "The more one talks about other people's prejudices the more one reveals one's own prejudices. Prejudice means being liberal, i.e. practicing tolerance, but in presenting this view I am only showing further prejudice."

John Barton, a divinity student, said that we must assume certain inalienable rights before we can talk of prejudice — "there are three manifestations of prejudice: (1) Custom, (2) intelligent selfishness and (3) mute unthinking conformity."

"These three manifestations are unjustified. Custom cannot find a reason for its own existence. Selfishness places blame through prejudice to protect one's own interest. It is like a student who blames the examiner for failing him when

(Continued on Page 8)



Dr. Dmitri Chuvahin

Peter Rehak

Editorial

CRAM INTELLIGENTLY

Every college year prior to exams the same cry fills all campus faculties and schools, especially in the undergraduate sphere: the cry of the "Cram". The Cram seems to stand as the cure-all for non-attendance at lectures, omission of reading and for a general running behind schedule in courses. The myth of the Cram is injected further into the planning of the courses themselves, where centuries of thought, history and emotion are crammed into a space of six months. This must be said in justice to the student. But where the fault is the students' and as suggestion to those who face the immediate problem of choosing the Cram or failure, this might be said: if you must cram, then cram intelligently, not forgetting that the university's professorial staff are there to advise you.

What is meant by cramming intelligently? The answer may be summed up in the following suggestions;

1. Make a survey of the entire course as a beginning. But do not try to give equal study time to all sections of the course. This will result in a superficial general knowledge which will soon be forgotten.

2. Select the important sections or trends discussed in the lecture room. Supplement these by selected reading. Do not skip through volumes without gaining any concrete or systematic results.

3. Finally consult your professor for advice, confirmation or correction in reference to the study program you have outlined for yourself. He will not spank you for not doing your homework.

The Professor at McGill is not an ogre, nor is he a wind-up sound box. He has been giving his course for perhaps many years and is therefore in an excellent position to guide you in a study of its important aspects.

CBC — THE VERY BEST

The CBC had had innumerable criticisms since its inception by parliamentary decree in 1933. Some of these critics have stated "the CBC is creeping socialism", while others have accused the Corporation of being cultural dictators. That many of these critics are sincere and informed we do not doubt; still we suspect that the most vehement CBC critics are those people who listen least to the CBC's programming. We fail to see how a reasonably intelligent person can listen to the CBC and not be impressed by the discreet intelligence of its presentation, the generous diversity of its material, and the impeccable integrity of its management. There has by now developed a characteristic CBC style; for us this is synonymous with good taste.

There are those who condemn the CBC because it is government-owned and thus not a product of nebulously-excellent system called free-enterprise. Because the organization is not motivated by the hope of financial return, many people feel that it is thus an inconsistency in our "way of life".

It is our sincere feeling that the CBC is better than any other radio and TV enterprise in America. The radio critic of the New York Times has called CBC drama the "tops on the continent." The major argument for publically owned radio is private radio; the major argument for public TV is the degeneracy of US TV. Remember that the CBC lets us see only the best of American TV, and that if we could see totality of US TV programming, we would not talk so confidently of the power of the advertising dollar to provide intelligent public entertainment.

As well, the CBC may well be the last place in Canada where an artist whose work is not commercially acceptable can have the fruits of his talent noticed by enough people to give him an encouraging pat on the back. The policy of the CBC to encourage Canadian talent is potentially its most valuable objective; CBC culture may well develop into the Canadian culture. If this achieved, the CBC shall have repaid many times over the small grant given it by the Canadian people.

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Member Canadian University Press

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Clash Replies

Sir:

My article "French Canadian Inferiority Complex" has upset the equanimity of some of my readers. The article argued that the particular bitter nature of French Canadian nationalism is to be explained by a deep rooted inferiority complex. In reply the following arguments are here presented:

1. I am an idiot (Dr. J. N. Loisel Ph. D. III).
2. I am disgusting and depraved (Dr. Loisel Ph. D. III).
3. I don't know what I am talking about (a widespread assumption).
4. The French Canadian have a superiority complex (Paul Hudod Law Student).
5. The English have an inferiority complex (Roy Favreau, Pete Pineo, Hyman Bursh-tyn).
6. I am a Nazi in disguise (Bursh-tyn and Co.).

All this is no doubt plausible. It is a pity that the enthusiasm in my thoughtful correspondents has made them forget:

1. Their good manners.
2. To prove their arguments.

Love,

"Lord" Clash.

A Complex of Reality

Sir:

Nationalism is as old as the world. As far as we go, back in history, we find its numerous manifestations: there was a Jewish nationalism, and a Roman nationalism; there was a Scotch nationalism, and an English nationalism; there is a North African nationalism, and a French nationalism. And yet, we would search in vain for an inferiority complex in the Roman nation, for instance. We may even say that their nationalism emerged from a complex of superiority over the surrounding nations. And how could we possibly imagine that the German nationalism of the XX century had such inferiority complex as one of its most potent germs?

A very superficial survey of that elusive phenomenon, through the ages, tends to show two forms of nationalism: the one which arises from a feeling of superiority, actual or not, and the other, the counterpart of the first, which springs up among a dominated people in search of liberty and justice. French Canadian nationalism was of the second sort.

Such words as French Canadian or French Canadian nationalism were unknown before 1760. It is true that the French colons, before the conquest, did not aim high; it is also true that, in many respects, they were inferior to the American settlers. . . .

Even the conquest itself did not disturb the life of the colon; and it took the establishment of the severe military regime to cause the French Canadians to take conscience of themselves. The first decade of the British government over Canada marks the birth of French Canadian nationalism.

The French people of Canada had no complex in 1760; in the next ten years, though, every English governor was entrusted,

Letters to the Editor

openly or not, with the task of showing those "ignorant people" they were inferior in every respect. But, and contrary to what was expected, this perfectly normal attitude from the part of the conqueror had a stimulating effect on the conquered; instead of inferiority, instead of making a depressing complex out of it, the French Canadians took conscience of their equality, of their possibilities, and of their rights. In 1770, they were sending their first petitions to the King, asking for the establishment of a representative assembly. With the answer they received from London, (Mariott's Report, 1772) they knew where to stand. Grouped around their clergy and the growing intellectual elite, the French Canadians decided to survive, despite of everything: they were not inferior, and they knew it.

But surviving was not all. French Canada had rights, which had to be attained and defended. The Constitution of 1791, brought about by the growing public discontent, became the framework of Quebec political organization. All the energy of a people was directed toward one end: interior self-government. While the English-speaking inhabitants of Canada could build their economic empire in peace, protected as they were by London and its faithful servants in Canada, the French Canadians were caught in a struggle for their democratic rights.

There remains a last question: how does the French Canadian feel today?

Of course, in the Province of Quebec, the proletariat is French. In an almost totally French-speaking Province, where the English-speaking people established themselves only to make commerce or found industries, the workers are bound to be French Canadians. The proletariat in Ontario "was, and still is, "English Canadian; and, surely, Toronto workers

would be surprised if we told them they have an inferiority complex.

French Canada of today has an intellectual, a political and a growing economical elite; it has its professors, its scientists, its authors and its artists. And if, in some fields, French Canadians are not as advanced as the Anglo Saxons, it is mostly due to the different character of the French race. Where is the stagnation? Where is the insignificance? If French Canadians who can afford it do not live in Westmount or in Mount-Royal, where will they live? If they have the means to go South for their vacations, why should they spend them in Labrador?

And if an increasing number of French Canadians are sent to English school couldn't it be because they feel that the only way to achieve a real Canadianism is to bring to all Canada the share of the French culture, and to receive from all Canada the invaluable richness of the all Canadian tradition?

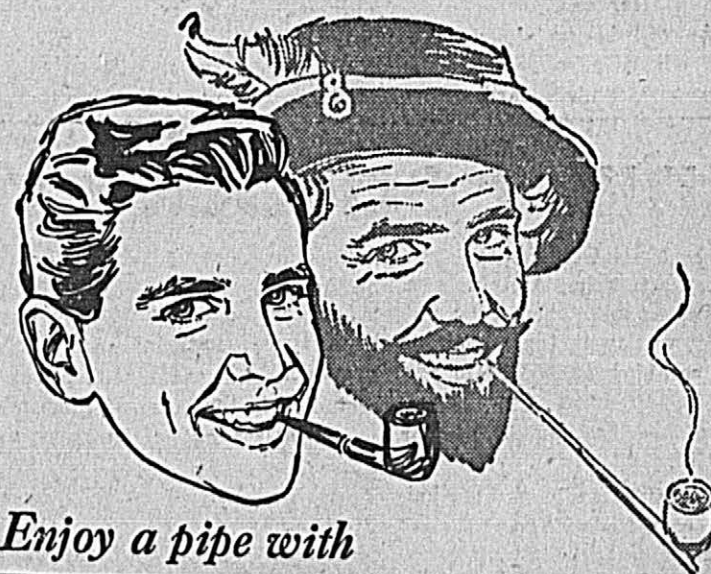
Pierre Lamontagne,
B.C.L. I.

ELECTIONS



Christopher Byrd, candidate for President of the ASUS, whose picture was inadvertently omitted in Friday's issue.

The following signatures were regrettably omitted from the undermentioned pen sketches:
To Don Sterling, candidate for President, Students' Society.
ADD: BRIAN McCANN.
...To David Lochhead, candidate for President, Students' Union —
ADD: STAN NEMIROFF.



Enjoy a pipe with

SIR WALTER
RALEIGH

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BURLEY
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at its best...



Rawhide Speaks

This letter was written in answer to one written to Rawhide by the Features Dept. It was felt that since Rawhide is popular among Canadian Students, he should speak as a representative of the CBC, and of himself. For those who are not in the know, Rawhide, is an institution in Canadian radio. His stimulating taste in records and his thoroughly original style of humour has made him one of the most-listened men in Canada. His program is heard Monday through Friday at 7 on CBM.

Thank you for your letter of Jan. 31st. I've been sitting here on this quiet Sunday afternoon with my week's mail to be answered wondering a) what type of thing the McGill Daily was looking for b) how long it was to be. Suddenly I've noticed your sentence, "If the CBC regulations prevent you from making a statement, etc., etc." This sentence made me recall something I should like to say publicly but never have.

The general impression CBC critics would like us to form of the CBC is that of a stuffy, hide-bound group of autocrats ruling radio with an iron fist. The very existence of my Rawhide program is one I could never subscribe to this belief. There has not always been sweetness and light between myself and the CBC but NEVER, I repeat, NEVER has any attempt been made to stifle or restrain me in the role of Rawhide. In private radio in Canada or any U.S. network where the dollar-holding sponsor makes the decisions, I feel certain my program would have been throttled long ago. My most momentous decision in radio occurred about seven years ago when as an impoverished young announcer I was approached by one of the commercial firms on the continent. I had just started the Rawhide show out of Toronto to the network and the response was encouraging. Agents for this firm offered to sponsor the program and the figures were mighty enticing. All they asked in return was the authority to "whip the show into shape" — cute girl vocalist, smart pop combo and sharp "gag" writers. At the time since I was employed as a staff announcer, the CBC paid me nothing for show — except a completely free rein. In spite of the siren call of commercial radio I managed to stuff my ears with my soul and conscience and say "no". I can seriously state that I have never regretted my decision. So, in return for all the satiric barbs I have thrust into the hide of the CBC as Rawhide. I would like to say just once, as Max Ferguson, with the shadow of commercial radio both in Canada and the U.S. trying to mould our national character — thank God for the CBC.

Sincerely,
MAX FERGUSON

We and CBC

The Canadian Broadcasting Corporation is one of Canada's most important institutions, both as a voice of the public, and as a voice to the public. It has often been caricatured as the bespectacled monster, stuffing Culture down the throats of innocent babes; recently, it has been attacked for its dictatorial policy regarding the licensing of privately-owned TV stations. The CBC is guiltless in both instances.

The generous policy of the Canadian Broadcasting Corporation is admirable. Unlike the commercial radio and TV stations, it does not worship the Hooper rating or sell its soul to the Korn Kakes for Kiddies manufacturers. It aims to please the listening audience, by providing for the majority and the minorities of this nation. At the same time it has a network of rules and regulations to insure the protection of its listeners.

The CBC also aims to "educate" the public. At a recent interview we inquired as to the methods and type of education, and were told that very rarely is a deliberate attempt made to educate; rather, it was hoped that by giving programs of a high intellectual calibre, the cultural level of the audience will be raised.

This "cultural level" is not a stuffy standard set by people who are erroneously fond of "culture" for its own sake. Instead, the Corporation tries to make as many

people as possible familiar with, and appreciative of, great work of art both contemporary and classical. A Mozart opera is shown not because it is cultural to show Mozart operas, but because it is hoped that people would enjoy it, understand, and perhaps appreciate.

Contrary to public opinion, the CBC is extremely sensitive to public opinion. Huge switchboards operate day and night receiving and registering calls from satisfied or dissatisfied listeners. Charts are set up, and marked each time a call regarding a certain programme is received. Letters are answered, and their criticisms are also registered on the popularity charts. In many cases, programmes are abandoned, or changed because of public disfavour.

No Scope

Last year's "Scope", for example, was considered to be of too high a level for Sunday night entertainment. Sunday from 10-11 pm is one of the best family listening hours, and many CBMT viewers shut off their sets because they did not find Oscar Wilde and Shakespeare's Hamlet suitable for the family. This year's "Folio" is of an extremely high calibre, but the material was adapted to more average tastes. Last night the attraction was L. M. Montgomery's Anne of Green Gables.

One of the most important
(Continued on Page Four)

The Caste System In India

Aileen D. Ross, Assistant Professor, Department of Sociology and Anthropology.

My Indian friends tell me that one of the inevitable questions asked them by Canadians is whether the caste system in India is still in existence. These Canadians imply that there is something wicked about castes, and that the West is free from such social restrictions. They also imply that something must be wrong in a society where the great proportion of marriages take place within one caste, whereas on this continent people have "complete" freedom of choice in marriage. It should be pointed out that even on our supposedly free continent, marriage between different religious groups, different races, or even between people of a different ethnic background are comparatively rare.

The caste system began in India some three or four thousand years ago. Students are not sure of its origin, but four main castes gradually evolved which in turn broke down into many sub-castes. Each sub-caste was theoretically based on a particular type of occupation. So the caste system gradually established a solid, efficient, division of labour. Another function it performed was to enable the Hindu society to resist successive waves of invaders. For even at the end of the British regime the Hindu society was a strong, resilient entity.

Down through time caste divisions were gradually supported by religious sentiments and sanctions. One of these was the belief that a person's birth into a certain caste was due to his behaviour in a former life. Thus, if a person belonged to the 'untouchable' caste it was because he had committed some crime or offence. So no sympathy need be lavished on him for he was simply paying for past misdeeds.

Out-castes

Minutely detailed ways of treating other caste members also gradually arose defining eating, marrying and social customs. Penalties for disobe-

dience varied from fines down through various forms of self-degradation such as begging, to the ultimate penalty of being caste. This latter penalty was extremely severe, for without a caste the individual had no per-

sonal security, could not find a suitable marriage partner, could not command the services even of priests, and probably could not get a job.

The caste system eventually developed into a hierarchy of caste ranks, with the Brahmin in caste at the top, and the 'untouchables' at the bottom. Lower caste members were defined as lazy, incapable of doing highly skilled work, and less intelligent than those at the top. This is essentially the same type of rationalization that arises in our own society with regard to other groups thought 'inferior' to Canadians. This is why attitudes of scorn or even ridicule surround such terms as "Dago", "Bohunk", or "Polak". For these terms not only indicate a certain ethnic group, but also means a certain type of person.

Changes Are Difficult

If all these points are taken into consideration it is not difficult to understand why the deeply ingrained attitudes supporting
(Continued on Page Four)

Choral Society Presents

MARCH 17

SPRING SONG

PROGRAM OF FOLK SONGS

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If you would like more information, interviews will be conducted Monday, March 12. Contact McGill Placement Officer for appointment, HA. 6405.



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CASTE SYSTEM

(Continued from Page 3)

caste in India are taking such a long time to break down. We have only to look at the long history of Negro-White relations on this continent to see how slowly prejudices change. It follows that the removal of the social barriers supporting prejudices are not easily affected, even though laws are passed banning discriminatory group behaviour. Thus, the caste divisions which have been such an integral part of the Hindu social structure for so many centuries have not given way easily to changed conditions.

Had India remained a rather isolated, agricultural society the caste system would probably be as strong as ever. For it has only been the gradual industrialization and urbanization of India that has slowly changed the underlying economy and has forced the caste system to give way to a more open type of class society. Modern industry mixed people up, provides new types of occupations, and gives rise to new social situations where people willingly or unwillingly must come into contact with each other.

One of the main supports of the caste system in the past has been the traditional large joint-family system. However this system is also being affected by ur-

ban and industrial trends, and is gradually changing into a smaller family unit.

Western Influences

Probably the first major open fight against caste restrictions began in the middle 19th century when the first Indians left for higher education in England. These men were often out-caste on their return, for travel and life in other countries could not possibly go on without breaking many caste rules. These first nomadic Indians brought back the type of education which helped them to become leaders of change. They advocated the Western ideals of 'equality' which fit in with an industrialized society.

The first organized group to attempt a radical change in the position of the lower castes was the Indian National Congress, which passed a resolution at its annual session in 1917 urging the Hindus of 'the necessity', justice and righteousness of removing all disabilities imposed by custom upon the depressed classes. The spiritual leader of this crusade was Mahatma Gandhi. Gandhi raised the movement to a moral plane, and changed the name of the untouchables to 'Harijans' or 'Children of God.'

The coming of Independence
(See column Four)

Prof. Dudek Reviews**A Poetry Revival?**

Something extraordinary seems to be happening at McGill. In an age when poetry has, for the majority of people, about the importance of hand-made lace — or, as A. M. Klein says, is an art "archaic like the fletcher's" — we seem to have more people writing poetry, and more magazines and literary papers on the campus than at any time in the history of Old McGill. I count fifteen contributors of poetry to this issue of *Forge*; and at least seven literary publications in this year 1955-56, some already printed, some projected. The quality of this poetry is sometimes extraordinarily high — in a few cases as good as anything written in Canada — and the variety of forms, themes, and kinds of conviction is almost as great as the number of writers.

The current *Forge* contains work, in the first place, by Leonard Cohen. He is as musical and evocative, with oblique symbolic allusiveness, as the string instrument he elects for pleasure. We will have, in a few weeks, a full collection from this very genuine poet, the first to be published in the McGill Poetry Series.

Hine

Second in order, the poetry of Daryl Hine: extremely workmanlike, sensitive, and complex. Mr. Hine is a poet of real promise; he poses the same problem, in religion, as T. S. Eliot; but at this date, we wonder, is it valid to impute to the world in general a spiritual condition which may be only that of an individual and of a few Laodiceans — the lukewarm believers? Is it true that we, all of us, "wither with irreverence," that is, suffer from the lack of some accredited belief, as Mr. Hine feels? (Not that 'no belief' is a virtue; but that 'belief' need not be always and only of one

kind. Even pure humanism, for example, can have an autonomous nobility.) Whitman said that "there is as much belief now as there ever was" — what is probably always true. The main thing is to be sound in the way of nature, in mind and body (*integer vitae etc.*), and to discover what it is that our positive actions and movements of mind really point to as beliefs. But this is by way of discussion, not criticism.

Mr. Schiff is extremely adept, turning to the poetry of secular love. In the past he has shown his skill with the long and weighty line; the present poems, mathematically precise, moving on the briefest possible line-length, are equally well done. This technique, of course, is won at the cost of such simplicity as little fish and birds and children have, but that is bound to be the trouble with poetry in an age when poetry dislikes the people, who dislike poetry.

Mr. Yalkut's poem is more direct; it offers realistic, objective satire, and comes through very well. This is one of the best poems in the magazine. Two poems by George Ellenbogen are similar in intent, satirical, but their subject is more general — the relation of art and culture. They "hang together," as we say, and the idea in them is at least something to think about.

Lachs

John Lachs has an impressive firmness and reality in his verse which is clearly individual. He is one to watch. John Sanderson's is a poem of conviction, stating the futility of human prayer or despair, yet placing confidence in a nature which can be prolific as well as arid, therefore demanding

will and patience.

Mr. Fink's satirical portrait of a young minister is a bit confusing in its imagery: it doesn't quite hit, though it may graze, its subject. Lionel Tiger's pictorial images are perfectly consistent, and his poem — more traditional in kind — is well sustained in tone. Richard Hodgson's poems, on the other hand, attempt reflection about life on a cosmic scale, something which we feel nowadays is too much freight for a short poem to carry.

Eva Tobolt's "Heat" is a simple prose poem. I was bothered by the suggestion of crickets' voices "which lie in our ears," but the poem is neatly written.

The poem "That May Dream" is the only one in the number which carries on the sentimental tradition of flowers and stars, but even that is now in free verse. A flower has a stamen, pistil, and pollen (horrible things), and stars are usually in gasses such as methane and ammonia. The "beauty" attached to them is a fiction of the ancient imagination, and as such by now very far from original. Fiction should be something invented — from the Latin *finigo*.

Eakins

The lyric by Rosemary Eakins is good imagism, bright, clear, and full of morning air. Mr. Siebrasse has some inconsistency in his imagery — beetles and snow don't mix in the same picture — but otherwise his window is clear and looking at the world. Harriet Brown's imagistic piece, in darker colours — perhaps because it is still with the old pathetic fallacy — is nevertheless vivid and economical.

CASTE SYSTEM

(Con. from column Two)

in 1947 enabled the Indians to include Article 17 in the Indian Constitution, abolishing untouchability and forbidding its practice in any form. The state was also empowered to make provisions for improving their educational opportunities, and to safeguard their political rights. Today a large number of scholarships are specifically set aside for Harijan students, and residences are often provided. There are now Harijan doctors, lawyers, engineers. Thus a great change has taken place in the opportunities of Harijans to attain equal position with other Hindus. On May 2nd, 1955 the Indian Parliament passed the Untouchability (Of-

(Continued on Page Five)

WE AND CBC

Continued from Page Three) functions of the CBC is the encouragement of Canadian talent in the field of the arts. All producers of the CBC are Canadians. Its scripts are either commis-

sioned from, or submitted by Canadian writers, often on Canadian themes. Many of the performers are Canadians; often young people who receive their first professional break with the Canadian Broadcasting Corporation. The CBC has set up many bureaus in both Toronto and Montreal which encourage young people with talent to submit their scripts, display their acting ability, or musical and artistic know-how. These bureaus also act as clinics and give advice to up and coming artists.

Policy

The CBC is responsible to, and controlled by parliament; that is to say, not only the party in power, but to all representative parties. Its laws provide for the four freedoms, but they also endeavour to refrain from broadcasting "anything abusive to any race, religion, or creed". The Corporation is an invaluable asset to our country.

Our thanks to the publicity dept. of the CBC for their invaluable help.

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WOMEN VOTERS

In the forthcoming elections on Wednesday, March 7th, for the offices of:

PRESIDENT OF THE STUDENTS' SOCIETY

PRESIDENT OF THE WOMEN'S UNION

PRESIDENT OF THE M. W. S. A. A.

SECRETARY OF THE WOMEN'S UNION

WOMEN'S VICE-PRESIDENT OF THE STUDENTS' UNION

WOMEN WILL VOTE AS FOLLOWS:

Arts & Science

Common

School of Social Work

Library School

Education

1st Year Physiotherapy

Arts Building

Commerce

Common Room, Arts Building

Physical Education

Gymnasium

Graduate Nurses

and

2nd to 5th year Physiotherapy

Beatty Hall

All other women will vote with the men at the Polls
designated for their faculties.

Dr. Beresford-Howe Reviews

Innocence And Experience

A campus magazine like *FORGE* is always interesting and significant not only for its literary quality, but because it offers the unique testimony of young people intensely alive, in transition between innocence and experience. These writers have the child's honesty and purity of sensation, and the adult's awareness and bravery. Occasionally, too, of course, they display the child's lack of judgment and the adult's presentiousness; but on the whole they seem to me to have the best of both worlds. There is a morning freshness about this year's *FORGE* which intrigues because the darkness and cruelty of experience is in the very act of impinging upon it. These values of the magazine are, of course, unconscious. The devices, conscious and otherwise, of literature as art are something else again, and where these are concerned *FORGE*'s contributors can be paid the highest critical compliment: measurement by professional standards.

Tiger

Innocence is very evident in the non-fiction section of *Forge* this year. There are statements of breath-taking naiveté like Irving Wolfe's round-eyed assertion, "Not all of what is in books is true." Lionel Tiger's *Blake, Religion and the Individual*, while lucid and well-organized, is a naive and earnest essay expounding and supporting Blake's theories. The author seems innocently unaware that the titanic war between Reason and Passion in Blake's *The Four Zoas* was won long ago; and the heaven without repressions that was won seems to have become a new hell. In any event it seems to have produced a large number of fiends.

Wolfe

Mr. Wolfe's assessment of Wordsworth's youthful liberalism represents also an old/new discovery of the ideals of self-knowledge and personal liberty; but it too somehow lags behind the times. In discussing the quest for truth, the author never mentions the mighty atom, or the unwordsworthian world of Guilt and Sorrow it has opened up to today's poet and physicist.

Goldstein

Miss Goldstein's review *On Wouk's Morningstar* disclaims any intention to criticize literary values. But this innocent error of judgment seriously weakens her whole essay. *Marjorie Morningstar* is a mildly entertaining, third rate novel. It is third-rate because of its unselectiveness, its shoddy prose, and its emphasis on the vulgarly obvious values of *Marjorie's* life and ambitions. The standards of *Wouk* as a writer are precisely indicative of his standards as a man of ideas. Miss Goldstein calls Noel Airman a representative of "the intellectual in America". But he is only a Bronxville Noel Coward after all, and the weakness of the novel is precisely that *Wouk* thought he was an intellectual, and saw his end in Hollywood as an American tragedy instead of a lucky and logical destiny. Some of Miss Goldstein's comments on the novel are intelligent and acute, but her standards as a critic ought to be higher than Mr. *Wouk's* as a writer.

The high seriousness of these articles is relieved by Michael Laine's lighthearted *Some Thoughts on Symbolism* which makes a cheerful, rude and funny gesture at all solemn critics. The highest aim of the interpretive critic, he says, is to write an obscure modern poem of his own instead of writing obscure modern criticism all his life. He adds dryly a word of caution to the hopeful: "It is not likely that you will be able to supplement your income in this fashion."

The parody *Fragment of a Pro-*

ustian Autobiography by Morty Schieff is marred only by a few sophomoric metaphors. The negativism of its admirably dry and ironic conclusion scores off Proust very neatly.

Brierley

Jim Brierley's *Eastern Arctic Patrol*, the only personal essay in the group, is sometimes flat and prosaic in style except when the author is able to escape self-consciousness. Then there are flashes of that direct, child-like observation no good writer ever wholly loses: "An iceberg . . . like a city skyline going past me" . . . a fat priest with a thick red beard." The elusive element of personal charm which flickers through most of these essays is more perceptible here. "We don't think Eskimos are half as nutty as they think we are," says Mr. Brierley engagingly.

In the fiction of *FORGE*, every story (with one exception) plays a variation on the theme of innocence encountering experience. The exception is the one humorous story, Hans Kaal's "The Judgement of Paris," a *Jeu d'esprit* rather too much in the manner of John Collire. Absurd twists of plot, grotesque puns and plays on the old myth all produce something like champagne of not quite the first quality — pleasant enough, but capable of producing a severe headache. Few so frankly derivative works are entirely successful. But Jean Carol Craig's "There Are No Single Causes" manages to take familiar materials and make something fresh and moving of them.

Ever since at eight I read about Little Nell, I have shown the whites of my eyes at the first hint in fiction that some little flower of girlhood is doomed to an early grave. Miss Craig's Caroline, however, contrives to be pure without priggishness and innocent without stupidity. Her death is the death of youth; the death of the heart; yet this is not made the excuse for a sentimental orgy. Caroline's youth and luminousness survive. Her death therefore has little more significance than the symbolic death of the insect in the story's opening lines. There are details one might question her: Caroline is too well-spoken and gently mannered for the child of such a rough environment; but the author may be forgiven this youthful tendency to romanticize if only because at the end she swings her reader up on a broad and beautiful wave of climactic truth.

Elizabeth Carroll's "The Fair" is a more economical and impressionistic story; but it has the same theme of the indestructibility of innocence. The little girl in *The Fair* has one kaleidoscopic glimpse of an adult drama of love and death which makes no real impression on her what-

ever. Caroline could only escape from knowledge into death, but Snooks, with her blue hair-ribbon, is still inviolate in her childhood. Both stories atmosphere memorably; and the two tensile elements of corruption and purity, love and cruelty, are set up with skill by both writers.

Petrov

La Vingt-huitième by Dimitri Petrov is another technically admirable work which this time depends more on style to express irony. The most completely adult of attitudes is irony, and that is what gives this story its sophistication. The concise plot deals with a soldier who deserted to be with his love and was allowed by the army to defuse fifty bombs as an alternative to being shot against a wall. These forlorn lovers duck into an air-raid shelter where the horror of the situation is reflected in the rain of bombs outside and the terrified animal posture of all the refugees from hell. The final comment of the little hero going out under guard to defuse Bomb No. 29 is as tragic and funny as a gesture of Chaplin's: "Quelle lune de miel!"

Roskies

Quebec on a Sunday by Ruth

Roskies is another story of innocence handled with the skill and delicacy of a genuinely gifted writer. In less than 400 words, she conveys the sweet fever of being "in love"; but the radiance of it is viewed with humour — another adult emotion. "Nature is used to love; she has seen the cat have kittens. But man had to invent the stork." Poor prisoners of Blake's world of taboos, these young lovers are rudely ejected from a sunny city park; they face with touching resignation the fact that tomorrow is Monday — the tomorrow of Adam and Eve driven from the Garden of Eden.

Blake thought the double cycles of innocence and experience led to rebirth. The writers of this year's *Forge* will all, I think, emerge to contribute something creative to life, and some of them may contribute something permanent to art.

CASTE SYSTEM

(Continued from Page 4)
fences) Bill, which prescribed punishment for the practice of untouchability in all its forms.

The general answer to the question asked by Canadians about the caste system in India could therefore be answered in this way: although castes are still fairly well separated in the rural isolated areas of India the divisions between them are breaking down in the cities. If we look at the attempt to remove deeply inlaid group prejudices in Western countries we can see that the Indians have a similar type of problem in their attempt to eliminate caste barriers. If the caste system is seen in this light, and if we look at the slow pace at which other countries are tackling their 'inner prejudices' we will see that the Indian people are making a magnificent effort to eliminate the caste prejudices born of an older, traditional way of life.

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This information is required for the McGill Handbook 1956-57

Redmen Hoopsters Whipped By Toronto Varsity Quintet 75-64

by Don Bell

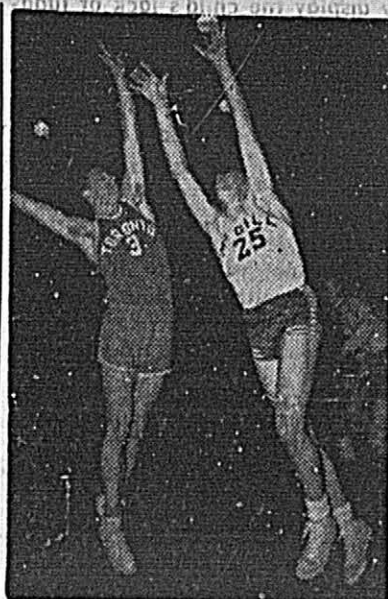
Joe Anderson's Redmen bid farewell to the basketball season Saturday night as they dropped a 75-64 decision to the Toronto Blues at the Currie gymnasium.

The tide of battle teetered back and forth until the close of the half when the Blues broke a 27-27 deadlock with six quick points to stay in front for good.

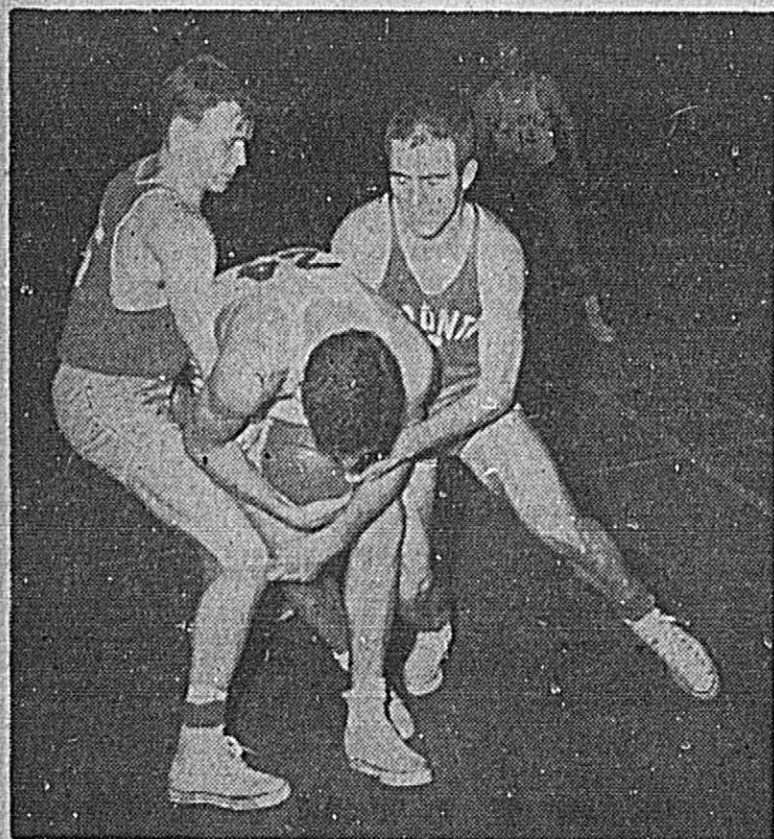
The Redmen tried desperately to narrow the gap in the third quarter, but were unable to gather up a large enough rally to jump into the lead. At one time they breathed down the Varsity squad's back as they battled to within three points of them, but the Blues

are well founded as he expects to have most of his team back in the fold next season plus several promising newcomers. Hugh Raphael will graduate and Duplessis may enter a medical school in a different University, but the rest of the team will be intact. A few prospective intermediates and 6'5" "Red" Cross from Colby College, Maine, are expected to strengthen the Redmen forces.

The consensus among the team members is that, although the Redmen did not finish with a spectacular record, they did provide their fans with some exciting basketball and thoroughly enjoyed the season themselves.



Leon Duplessis, of McGill, and John Sheppard of Toronto are seen here executing a deft and graceful movement from Tschai-kowski's Swan Lake ballet.



Bob Tolmie of the Redmen is seen here being halted by two Varsity linemen after a ten-yard smash off-tackle.

quickly responded with a pair of field goals to spoil the Redmen's chances. The game ended with Toronto on top 75-64.

Leo Madden led the Blues with 19 points, mostly on jump shots and sets, while John Dacyshyn potted 14 and Al Vaicholis dumped in 12.

The individual star of the game, however, was the Redman's Don Wright who tallied 22 points on a combination of push shots and driving lay-ups. "Dupe" Duplessis also shone with a 15 point performance.

The game actually meant little to both teams as Western had already clinched the league title for the eleventh consecutive year. The unofficial standings show Toronto in third place behind Assumption while McGill and McMaster are tied for fourth, each with a 3-7 record. Queen's Gaels occupy the loop's cellar by themselves.

A few "Wait till next year" cries could faintly be heard from two die-hard Redman fans sitting on the north side of the gym. Joe Anderson believes that these cries

Sports Profile

Barry Thompson

by Harvey Kolodny

In his first year as aquatic director at McGill University Barry Thompson coached the water polo and swimming teams to Intercollegiate titles. The swim team last won the championship in 1954, while the poloists turned the trick in 1955. A "double", however, has not been accomplished by the aquatic department for a least the last fifteen years, and perhaps never.

Barry Thompson is a native son of Vancouver, B.C. He obtained his Bachelor of Physical Education at the University of British Columbia, in 1949 and from then until 1952 he worked as director of Phys. Ed at the YMCA in Vancouver. In 1952-53 Barry attended Springfield College in Springfield, Mass., where he obtained his Masters degree in Physical Education. Two more years were spent as phys. ad. director at the YMCA in Hamilton, Ont., and in 1955 he took his present position at McGill University. It is the first time he is associated with swimming alone.

Coach Thompson thinks both his teams have an excellent chance of retaining their respective titles. The swimming team will have this year's complete team back, as well as some very interesting prospects from the high schools. Among these are Peter Rutherford of the YMCA and possibly Bob Grout of MAAA. The water polo team will only be losing one

of their starting men, Art Rosenberg. The poloists now have an intermediate team which they can call on for reserves.

Barry considers the calibre of swimming at McGill very high. He gave an indication of this by pointing out that seven of the 15 existing Canadian swim records are held by former or present McGill swimmers, while two others were set in the McGill pool. He also felt that five members of his swim team have a good chance to represent their respective countries in this year's Olympic games. They are: Lloyd Kishino and Pete Capelovitch of Canada, Robbie Cook of Bermuda, Charlie Evelyn of the Barbados and Jerry Anderson of the United States.

Next year's mermen will have a busy schedule ahead of them. To date coach Thompson has three dual meets at home, on tap, and one away meet, beside the Intercollegiate. The home meets are with Springfield, Rensselaer Polytechnic Institute and Union, while the away meet is with Colgate.

LOST

Monday, Feb. 27, one grey Parker 51 fountain pen, between the Chemistry and Biology Buildings. Will the finder kindly turn it in to the janitor, Arts Bldg. Pen bears the name David Swales etched on the barrel.

SQUASH

The Province of Quebec Class C Singles championships will be held at McGill on March 14th, 16th, and 17th. This is for un-ranked players, beginners and novices.

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SPORT SLANTS

by Stu Smith

After carefully consideration, I have come to the conclusion that there is one sport presently being engaged in at McGill that has absolutely no place at an institution of this sort. I refer, of course, to boxing. This so-called athletic activity, which has as its prime objective the knocking senseless of one's opponent within a fixed number of minutes, must be eliminated.

Supporters of boxing have presented to me, in discussion, a number of arguments in favour of the continuation of boxing as a sport. These arguments are seven in number; I shall discuss them one at a time.

Firstly, I am told that boxing is a good way to keep "kids" off the streets. There is some truth in this; however, here at McGill, surely, there are no individuals who have to be kept in a boxing ring as a means of preventing them from roving the streets!!

Secondly, it is alleged that boxing allows people to "do their fighting" where it won't injure society in any way. Once again, the question arises: are there fellows at McGill who must be given this outlet for the protection of society? I sincerely hope not.

A third type of merit ascribed to boxing is that it is the "manly art of self-defence, etc.", and, as such, deserves to be participated in for its practical value. Against this, I have a three-fold argument. One may learn self-defence without actually attempting to knock one's opponent out of his senses. What does an Intercollegiate competition add to the learning of self-defence? Furthermore, one must surely be an optimist of the highest order if he feels that, when the occasion arises to defend himself from an assailant, this assailant will stand toe to toe with him and obey the Marquis of Queensbury rules. Certainly, wrestling is a little more realistic in this respect. Finally, the only way that boxing may be considered "manly" is in comparison to "womanly" defensive activity, certainly not with respect to "animal-like" behaviour, for it is a lot closer to animals than to civilized man.

Fourthly, boxing is said to be a means to proper conditioning, to keeping fit. On the contrary, keeping fit is a means to better boxing. If it were simply keeping fit that one desired, why bother entering the ring to fight? Training would be sufficient.

A fifth argument states that the activity of boxing "sharpens one's eyes and reflexes" in a manner similar to fencing. Maybe so. Let us remember, however, that in fencing the purpose is to prove superiority symbolically; that is, the idea is not actually to stab the opponent, rather, it is to score hits on his padding, symbolizing that, in an actual life-and-death contest, this opponent would be defeated. The parallel between the two athletic activities cannot be drawn.

Sixthly, it is pointed out that boxers, in Intercollegiate tournaments, wear some protection. This in no way alleviates the fact that the very rules of boxing state, more or less, that the maiming of an opponent, or the causing of sufficient neural damage or brain lesions so that he cannot continue the 'contest' for a period of, at least, ten seconds, is considered a victory. Decisions are granted only when such an incident does not occur.

The seventh argument follows the lines of: "If boxing is no good, how about wrestling?" Once again I say that, in wrestling, a pin or a hold symbolizes that the man doing the pinning could, if he so desired, knock his opponent senseless, and he is accordingly awarded the decision. In boxing, I reiterate, the point is really to go ahead and complete the job.

There is, in reality, an eighth argument offered for the continuation of boxing. That is: People like it. Surely it is not necessary to delve into the old truth that what people like is not always good for them. After all, there are such things as censorship, laws against suicide, laws against the burning down of one's house, moral laws, etc. This eighth point is not really an argument at all.

Hence, I propose that this uncivilized form of activity be eliminated from McGill University, an institute dedicated to lady — like and gentlemanly conduct on the part of its students. Boxing has no place here — let us abolish.

"THE REF WAS WRONG" QUOTE: GOAL JUDGE

Saturday's game between the Redmen and Laval provided a perfect example of the incompetence on the part of the officials that we on the Daily have been complaining about.

A Laval player took a shot which seemed to hit the crossbar of the McGill cage. Play continued for a while, then referee Bobby Frampton blew his whistle. After consulting with a number of players he skated over to the goal judge; he then awarded a goal to Laval. The red light, however, did not go on.

At the end of the period, Daily writer, Stu Smith, approached Frampton and asked him what the goal judge had said. "He said that the puck was in the net" was the reply. Smith then asked goal judge George Willock for his version of the incident. Willock's reply: "The puck hit the crossbar." I told Frampton in the presence of all these witnesses (motioning around to some people nearby) that the puck did not enter the net. Furthermore, you can quote me on that." Rather different versions, don't you think?

The referee cannot award a goal if the goal judge says that the puck did not enter the net!!! Yet, apparently completely ignorant of this rule, Frampton awarded a goal to Laval. How incompetent the refs can get.

Redmen Lose To Laval In High-Scoring Tilt

by Stu Smith

Laval University's Rouge et Or Saturday clinched second place in the Senior Intercollegiate hockey competition with a convincing 13-0 trouncing of the McGill Redmen. This reversed Thursday's 6-4 McGill victory at Quebec City.

Laval wasted no time in jumping off to a 4-0 lead after only one period of play. Lavine opened the scoring at the four-minute mark when he hoisted a rebound into the top corner of the net behind harassed Redmen goaler, Dinty O'Shaughnessy. Two minutes later, Michel Lagace scored on a three-on-one breakaway. McGill pressed hard, with Brian McMullan hitting the post on one occasion, but Laval pulled farther ahead with a disputed goal near the end of the stanza. They added one more in the dying minutes, just for good measure.

The early minutes of the second period saw a complete reversal of form as the Redmen notched four quick tallies to deadlock the game. Brian McCann scored two within a minute of each other, both on plays with linemates Leo Konyk and Dick Baltzan. Baltzan himself then counted on passes

from Konyk and McCann to close the gap to 4-3. Robillard switched lines at this point and Peter Constable dented the twine shortly thereafter on a lovely play by Len Sigurdson.

Laval, however, decided to follow this pattern of scoring goals in fours, and they proceeded to pump home a quartet of counters before the end of the second period, two of which came on lapses by the McGill defence, which was, to say the least, ineffective, throughout the tilt. The Redmen were out-hustled completely by the visitors from Quebec in the last ten minutes of the middle period. The McGill boys couldn't seem to be at the

right place at the right time, to coin a phrase.

The third period saw an early determined effort by the home-townners to get back into the game go by the boards as Laval goalie Lavole played steadily, and his goalposts were equally effective. It did not take long, however, for the Quebecers to take charge once again. They did so and scored another four unanswered goals, two of which made Redmen goaler O'Shaughnessy look pretty poor.

With the score standing at 12-4 for Laval, Leo Konyk banged home a rebound to draw the Redmen somewhat closer to the boys from the Provincial capital. Ross Hughes, who missed numerous scoring opportunities throughout the game, finally placed the puck in the net near the end of the game. Laval capped off the scoring with two minutes remaining.

Rocky Robillard, coach of the Redmen, refused to protest the game although presented with some grounds for doing so which are described at the bottom of this page. He felt that the margin of victory was so great that it would be rather foolish to do so.

27

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Hodge-Podge . . .

FROM THE CUP

by Joan DeNezzo

The curfew tolls the knell of parting day
And fades the glimmering landscape on the sight,
Yet who, to dumb forgetfulness be prey,
Resists one lingering look behind in flight?

Ye distant spires, ye antique towers,
Ye classes of five-hundred or three,
Ye "eh"s, and "como"s, "comment"s and "wie"s,
Ye professors, term papers, "Oh, yes, rather!"s and fees,
Ye "Daily" workers, "Out of order"s, Roddick gates, e'en skis
Tout ceci? — McGill to me!

Yea though no Phantom of Delight
When first she gleamed upon my sight,
Two years within her portals' eye,
With three-hundred other dainty fry,
With coffee "breaks", concerts, Lehrer, and diets
(Not to mention nocturnal riots!),
With the Musqueteer band, the "Quiet Hour!" cry,
Have endeared to me Collegia Victoriae Regiae.

Farewell to the mountains high-covered with snow,
Farewell, too to the Greasy, "Défense de cracher...", and Marcel
Marceau,

To Henry Moore, winter picnics, "dear" Prokofiev and tea,
To the Shrine on Queen Mary, Ben's and the "B".
Speakin' in general, I 'ave found them good,
These happy roads that've ta'en me o'er this ville,
But I must get 'ence — life's none too long,
And go observin' matters till I die.

Yet naught can ere the memory dislodge
Of one's college years — a wonderful "hodge-podge".

Nominees For Undergraduate Societies

The following are the nominations that have been received for executive posts in the undergraduate Societies of Arts and Science, Commerce, and Engineering:

E.U.S.	A.S.U.S.	C.U.S.
President:	President:	President:
Pierre Arsenault	Christopher Byrd	Alejandro Gomez
John Gillman	Don Harterre	John Hobbs
First Vice-President:	First Vice-President:	Vice-President:
Henry Gitelman	Sybil Beck	John Barrados
Steve Sura	Marjorie Innes	Hy Eiley
Second Vice-President:	Ilene Riddell	Peter Monk
Terry Gaffney	Elizabeth Shaw	Gerry Schwartz
Don Gilmer	Second Vice-President:	Treasurer:
Ed Renwood	Mike Alexander	Don Crossley
Harvey Kornbluth	Phil Freygood	Fred Davis
Secretary:	Norman Samuels	Athletics Rep:
Dave Butler	George Schafer	Sandy Aird
George Kowalski	Alexis Troubetskoy	Donald Wright
Michael Novac	Frank Vasekioti	
Tony Skinner		
	Vito Volterra	Gino Ferri
	Athletic Rep:	Frank Murphy
	Alex Bible	Joh. Wickenden

In Arts and Science the Athletics Representative-elect by acclamation is Joe Puddicombe. The positions of Treasurer, Recording Secretary, and Corresponding Secretary will be filled by appointment. Elections will be held on Wednesday, March 7.

WUSC SPONSORED

(Continued from Page 1)

mendous economic growth that had taken place since the Revolution, now making the USSR the second largest producing country in the world. He said that this great progress was due to the great advancements made in the educational and cultural fields. Before the revolution there was 96 per cent illiteracy. Now it is practically abolished.

The financial situation of the students was also outlined. "All those who have been educated", said Mr. Chuvahin, "will not have any trouble in finding work in their special field". "Furthermore scholarships are granted to most students. Those who receive bad marks do not receive any scholar-

ship. This situation, however, will be abolished next year. All students will receive state aid." The amounts granted to students depends upon the course, year, and marks obtained. They are usually enough to cover living expenses.

A film on Moscow State University entitled "Palace of Science" was then shown. The giant 30 floor structure has marble walls, carpeted halls, hundreds of elevators, surrounding gardens and magnificent artwork which all combine to make it an architectural marvel.

Mr. Chuvahin toured the campus before his address. He was introduced at the gathering by Principal F. Cyril James. The talk and film was sponsored by the McGill committee of the World University Services of Canada.

Music Club Presents Final Concert At RVC Tonight

The Music Club will hold its final social evening and informal concert of the year tonight, at 8 pm in the RVC Common Room.

The Club Orchestra will present the following program: extracts from the ballet music of Schubert's "Rosamunde"; Couperin's "Pieces en Concert" for solo cello and string orchestra, with Joan Ashton as soloist; Vivaldi's Concerto Grosso in A minor; Pierne's

"Farandole".

The rest of the program consists of music played by members of the Club in small chamber music groups, and includes a Hindemith sonata for clarinet and piano, a trio sonata by Telemann, a Mozart sonata for two 'celli, and some lieder for baritone. The program also includes a composition by Barry McLean, the last in the Music Club's "McGill Composers" series.

PAPINEAU (from page 1) he didn't study or the examiner who blames the student for not being smart when in reality he doesn't instruct properly.

COMING EVENTS

MONDAY, MARCH 5

INTRAMURAL SPORTS COUNCIL: There will be a meeting of all council members at 1:15 in the M.W.S.A.A. office at R.V.C. All members are asked to attend this final meeting to discuss recommendations for next year.

PSYCHOLOGY CLUB: Meeting including election of new officers and showing of film on "Hypnotic Behaviour", Room 250 of the Biology Bldg. from 1 - 2 pm.

TUESDAY, MARCH 6

A.S.U.S. NOVICE DEBATING: The finals

will be held in the Walter Stewart Room of the Union at 1 pm. "Resolved that the United Nations should send troops into the Middle East to insure peace there." Affirmative: Dave Schatta, Stan Blicher. Negative: Stu Smith, Geraldine Ostroff.

UKANIAN CLUB: The meeting previously scheduled has been cancelled.

WEDNESDAY, MARCH 7

GERMAN CLUB: Three films on Germany will be shown at 8 pm in the Union. There will also be an election for next year's executive. Refreshments will be served.

The contest was chaired by the President of the Student's Society, Av Cohen.



"EXPORT"
CANADA'S FINEST
CIGARETTE

ELECTIONS

WEDNESDAY, 7th MARCH

Polling Booths as follows:

MEN

Faculty of Arts and Science

Arts Building

Open 9 a.m. to 4 p.m.

INCLUDING COMMON
SCHOOL OF SOCIAL WORK
LIBRARY SCHOOL
EDUCATION

School of Commerce

Arts Common Room

Open 9 a.m. to 4 p.m.

Faculty of Engineering

Eng. Building Lobby

Open 9 a.m. to 4 p.m.

INCLUDING ARCHITECTURE (2M)

School of Architecture

Arch. Building Lobby

Open 9 a.m. to 4 p.m.

Faculty of Medicine

Neurological Building

Open 1 p.m. to 2 p.m.

Medical Building

Open 9 a.m. to 4 p.m.

Faculty of Dentistry

(1st and 2nd Years)

(3rd and 4th Years)

Medical Building

Open 9 a.m. to 4 p.m.

Dental Clinic, M.G.H.

Open 9 a.m. to 4 p.m.

Faculty of Law

Day Hall

Open 9 a.m. to 4 p.m.

(Before and after classes)

Faculty of Divinity

Div. Hall Common Room

Open 9 a.m. to 4 p.m.

Faculty of Music

Music Building

Open 9 a.m. to 4 p.m.

School of Physical Education

Gymnasium

Open 9 a.m. to 4 p.m.

Graduate Students

Registrar's Office

Open 9 a.m. to 4 p.m.